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democracy as a government whose citizens gave attention to the affairs of state as though they were their own, or even sacrificed their private advantage for the public good. See, especially, *Panegyricus* 76 and *Areopagiticus* 24.

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ILIAS v. 885-87

ἢ τέ κε δηρὸν
αὐτὸν πήματ' ἔπασχον ἐν αἰνῆσιν νεκάδεσσιν,
ἢ κε ζῶς ἀμενηνὸς ἔν χαλκοῖ τυπῆσιν.

In *Classical Philology*, XVII, 142, Mr. Nicholas E. Crosby proposes the reading *ἢ κε' ἐν ζῶσ'* for the Vulgate *ἢ κε ζῶς*, in order to obtain a satisfactory contrast between 885 f. and 887. The contrast between *dead* and *alive* he rejects as impossible in the case of a god; but the contrast which he does recognize—*among the dead* and *among the living*—can hardly be looked upon as more acceptable. The clue to the correct understanding of these lines is in the word *ἀμενηνός*. This word is not found elsewhere in the *Iliad*; and in the *Odyssey* it is always used in the phrase (*νεκύων*) *ἀμενηνὰ κάρηνα*, except in *Od.* xix. 562, where it appears as an epithet of dreams. It naturally has the connotation of death, and the combination *ζῶς ἀμενηνός*, “a live ghost,” is an effective oxymoron. The contrast in the lines is between *dead* and *alive*, but the idea of death is in the second member, not in the first. Of course, Ares cannot die, but he can do the next thing to it; and the lines have the familiar humorous turn which Homer always enjoys when his divinities become unmanageably anthropomorphic. “Either I should have had a long, hard fight, or I should have been—alive, to be sure,—but still as good as dead, from the spear-strokes.” Whether this interpretation is sound or not, Mr. Crosby’s note will at any rate make it necessary for the commentators and translators to reconsider this passage. It may be that the proposed interpretation will persuade some critics that the three lines (or 887 alone) are not spurious after all, in spite of the objectionable *ζῶς*.

IVAN M. LINFORTH

ALEXANDER, THE SON OF DEMETRIUS POLIORCETES

Professor M. Rostovtzeff, in his recent study *A Large Estate in Egypt in the Third Century B.C.* (Madison, Wis., 1922), pages 20-21, has called attention to a certain Alexander mentioned in an unpublished papyrus of the Zenon collection (P. Lond. Inv. 2087) and has suggested that this man “residing in Alexandria as a hostage” is to be identified with Alexander, son of Lysimachus and his Odrysian wife. It is evident, as Rostovtzeff points out,

that he was a man of high rank, as he had owned at least two slaves, one a bath rubber and the other a coachman.

But there is another Alexander living at this time, with whom we could more plausibly, I think, identify this character, namely the son of Demetrius Poliorcetes and Deidamia, the sister of Pyrrhus. While we have no information that the son of Lysimachus was ever in Egypt, the only mention in history of this son of Demetrius is in Plutarch, *Demetrius* 53, where he says: "He [Demetrius] had also, by Deidamia, a son Alexander, who lived and died in Egypt" ($\delta\sigma\ \acute{e}v\ \Lambda\acute{y}o\pi\tau\varphi\ \kappa\alpha\tau\beta\acute{w}\sigma\epsilon$). Demetrius married Deidamia at Argos in 303 b.c., so as to seal his alliance with Pyrrhus against Cassander (Plut. *Demetr.* 25; *Pyr.* 4). Deidamia died while she was with Demetrius in Cilicia (Plut. *Demetr.* 32) some time between 300 and 298 (Niese, *Gesch. d. gr. und mak. Staaten*, 1, 356), and so we can judge the age of her son Alexander within four years. The papyrus referred to above was probably written during the first years of Euergetes I, so that Alexander would have been between fifty and sixty years of age if he was still alive.

How was it that Alexander came to live and die in Egypt? Beloch (*Gr. Gesch.*, III, pp. 2, 91) has an ingenious explanation when he states, referring only to Plutarch's *Demetrius*, that Alexander was captured at Salamis in Cyprus by Ptolemy (*Demetr.* 35) and lived the rest of his life in Egypt. He has no basis for this explanation, for while Plutarch does state that the mother and children of Demetrius were besieged by Ptolemy in Salamis he also states a little later (*Demetr.* 38) that Ptolemy "had dismissed his [Demetrius'] mother and children, bestowing upon them presents and honors." It is not probable that Alexander went to Egypt at this time; we do not know when this occurred. The only time we know of, after the birth of Alexander, when Ptolemy and Demetrius were on friendly terms, was about 297, when Pyrrhus went to Egypt as a hostage for Demetrius (Bouché Leclercq, *Histoire des Lagides*, I, 82, n. 4; Plut. *Pyr.* 4). I would suggest that Alexander, though still a child, was taken along as a hostage, and that when Pyrrhus was given money and sent back to Epirus (Plut. *Pyr.* 5) he left his nephew as a hostage. However this may be, we do know that he lived and died in Egypt about the time this papyrus was written, and we can readily understand how, after the death of Ptolemy Soter, Philadelphus would be anxious to retain the half-brother of Antigonus Gonatas a royal hostage.

EDWIN W. WEBSTER

THE CALLINUS OF PAUSANIAS ix. 9. 5

The evidence for the statement that Callinus of Ephesus regarded Homer as the poet of the *Thebais* has already been presented and discussed by me in *Classical Philology*, XVI, 20 ff., and by Professor Fitch in XVII, 37 ff.

A passage in Pausanias is the sole support for such statements as these: "Callinus who flourished about 690 b.c., believed Homer to be the author